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MARQUESAS CANNIBALS

What Kamaainas Recall
of Their Habits.

THEY DID EAT HUMANS

Rev. Mr. Kekela, Presented With a
Watch for Saving In-
tended Victim.

EATING men, and also women and
children, was a favorite diver-
sion of inhabitants of the Mar-
quesas Islands. A bright discussion
of the interesting subject was raised re-
cently by two Englishmen, who were
late in the land of the cannibals.
There is no man in all Hawaii who
could say more to the point on that
than Rev. Mr. Kekela, who made an
address at Wailuku a few days ago.
He returned a year ago from the
Marquesas Islands after forty-eight
years of missionary work. He is
seventy-six years old, but is preparing
to go again to the scene of his labors.
Every time Mr. Kekela looks at his
watch he is forcibly reminded of the
degradation of his former flock, for the
watch—a magnificent gold timepiece—
was given to him by Abraham L. L.,
President of the United States, for
saving the life of an American sailor
who was about to be spitted by the
hungry gourmets of Marquesas. The
late Rev. Asa Thurston believed in the
cannibalism of the Islanders, for he
saw parts of a body salted in a man's
hut, on a visit to the Marquesas.

A number of old-timers were asked
what they remembered of the belief
in the matter in early days.
"What do I remember about cannibal-
ism in the Marquesas Islands?" re-
peated Dr. Sereno Bishop. "They were
notoriously gross cannibals; they were
among the grossest in the world, far
exceeding the New Zealanders, and as
bad as the Fiji Islanders."

"Those are the three types of can-
nibalism in the group of islands. The
rest of the Polynesian Islands are free
from cannibalism. It was very preva-
lent among the Negroid tribes. The
Melanesia Island tribes were known to
be savage cannibals. They are pure
negro in type, with all the character-
istics of the race—woolly hair, thick
protruding lips, full lids, and white
teeth. They are black in color. But
they are quite a different division, you
understand."

"The Marquesas Islands are inter-
sected by ravines or deep gulches or
valleys. In each valley dwells a tribe.
"To reach these valleys is a difficult
matter. You cannot go around by
water, and the tribes on the high lands
must go down into them to reach the
other side. The valley tribes then war
upon them, and the captives taken by
either side are generally killed and
eaten."

"I thought the French, who have
maintained rigid discipline with their
soldiers and gendarmes, had succeeded
in crushing out cannibalism; but no
doubt these valley tribes are still able
to indulge in their favorite pastime on
the sly. I judge that it would be a
most difficult matter to entirely con-
trol them, for cannibalism is a cher-
ished tradition to them, transmitted
from chief to chief, for hundreds of
years, probably."

Professor Alexander said, "I am
afraid I can give you but little infor-
mation upon the subject of the alleged
cannibalism of the Marquesas Islands
today. I am not prepared to answer
your question, but I refer you to my
brother's book as to their former can-
nibalism."

"Robert Louis Stevenson also wrote
truthfully upon the subject in his
book, and my brother, James Alexan-
der, who followed him down there
shortly after, fully verifies all his
statements. But as to cannibalism to-
day—well, I am sorry I cannot speak
more fully."

"I will tell you a little story my
brother once told me. He was in Mar-
quesas at the time visiting the gov-
ernor, and he said, 'Governor, if you
were to remove your gendarmes, your
priests and your teachers, what would
happen?'"

"They would become howling savages."

"Worse than that," said his wife,
"they would become cannibals."

"I have not a very vivid remem-
brance of the Marquesas Islands,"
said Mr. H. M. Whitney; "The North
Pacific Islands have usually been re-
garded as being particularly free from
that obnoxious vice; whereas the Is-
lands in the South Pacific were notor-
ious for it. Personally, I very much
doubt that such a state of affairs does
exist today, among the Marquesas, but
I may be mistaken. I have not looked
into the matter at all of late years, nor
have I read the recently published ac-
counts in the newspapers. We all
know it did exist very many years ago,
but I understood the French had
stamped it out."

"As far as that goes, cannibalism, I
believe, existed in a moderate form in
North America in its earliest days, and
also in other places."

When approached upon the subject,
the Rev. O. H. Gulick said: "I visited
the Marquesas Islands in 1857, I think.
I was at that time an officer on board
the missionary ship Morning Star. I
was not there for any length of time,
however. Only a few days, you may
say. But I can assure you that I
neither saw nor heard anything of
cannibalism during my visit. Certain-
ly, it existed previous to '57; that is
historical. But that it exists today,
under French rule, I do not believe.
The French govern very strictly."

"Besides, we have an Hawaiian mis-
sionary down there now, Rev. Mr.
Kauwealoa, who would most certainly
report to the board any cases that
he heard of. And we have another
missionary here, who has only recently
returned from those islands—about
seven or eight months ago—and he
has never spoken of such a state of
affairs at present. He very naturally
would have done so had he ever heard
of it. He is the Rev. James Kekela."

"I do not mean to imply that there

is not some isolated case. That is just
possible. So does murder exist, not-
withstanding the laws and the pen-
alty attached to it. And sometimes a
man is able to commit murder and
evade discovery.
"So it would be in that case, I im-
agine."

GOSPEL OF THE HORSES

Live News of the Track and Stable
in Hawaii.

It was rumored about town yester-
day that Willie Vida, who left for
the Coast on the Rio, took with him
a commission to back W. H. Corn-
well's Quarterline in her approaching
engagements at Oakland and Tanforan.
The bay mare which Charlie Eagan
recently sold to Dr. Nichols has gone
the way of all good horses.

Hilo will have races on both New
Year's day and the day following. It
is about up to the Honolulu owners to
pay the Rainy City a visit together
with their horses.

J. R. Wilson has won six races dur-
ing the past week; value \$400. His
horses also took \$50 in second money.
George Thomas rode all six winners.
Probable matches in the near fu-
ture are Fred Eros against Wayboy,
and Abbey against General Cronje.

FUTURE OF RELIGIOUS WEEKLY

It has frequently been said of late that
the fate of the religious weekly is sealed.
Two of our ablest and most widely cir-
culated religious journals (The Outlook and
The Independent) have recently aban-
doned their distinctive religious features;
other weaker journals have been benevo-
lently assimilated; while by a resolution
of the Methodist General Conference last
spring, the strongest of American Protes-
tant denominations suspended four of
their journals upon the ground that they
were not self-supporting. Various reasons
have been given for this apparent weak-
ening. The conservative Christian finds in
it a proof of the encroachments of the
secular spirit, which manifests itself even
in the services of the church itself. The
freethinker believes that it is only one of
many signs that the modern man is be-
coming thoroughly tired of traditional re-
ligion, and that not needing to support a
journal as he often does the church, from
motives of expediency, he simply refuses
to do so. The explanation volunteered by
some practical secular journalists is that
the religious editor needs a lesson in his
trade as badly as Mr. Sheldon thought
the secular editor needed one in his.
The Interior (Press), August 23, takes a
more hopeful view of the situation. It
points out the large aggregate circulation
of religious journals in this country, and
expresses a belief that though in the
struggle for survival many of the weak-
est will succumb, new methods and wider
ideals will in the coming century give
added force and effectiveness to the reli-
gious press. The Interior gives some inter-
esting facts and figures. It says:

"The very recent statistics the number of
distinctly religious journals in this
country is put at 1,008, of which 684 are
listed in The Advertiser's Annual for 1900,
and their aggregate circulation at, in
round numbers, 5,000,000. Many of these
are of minor value and limited range, 113
of the 1,008 having considerably over 3,
000,000 of the 5,000,000 subscribers. The
weekly issues fall little short of 2,000,000
(the rest being bimonthly, monthly, quar-
terly, or annual), and as each copy, it is
estimated, is read by five persons, the re-
ligious journal would seem to have a
pretty large constituency and one not
likely to melt away immediately."

"It is true that it is a hard thing now
to make a religious journal pay expenses;
but for that matter it never was easy.
The genius and practical abilities of John
Wesley himself could not long keep afloat
The Arminian Magazine which he launch-
ed. From 1808, the date of the first Amer-
ican religious weekly, to the present year
of 1900, it is safe to say not one religious
weekly in ten has survived its first de-
cade; and those which have finally attained
a paying basis first sunk fortunes in the
attempt. It is estimated by one of
the best-posted rectors of New York City
that Episcopalians in the metropolis saw
\$20,000 disappear before either of the pa-
pers started by them attained self-sup-
port. A paper of the same denomination,
but published in the West, used up \$30,000
before its receipts equalled its expenses,
even though the able editor of the same
saved to the undertaking seven years of
hard labor without pecuniary remunera-
tion. So far was that from being exco-
rdinal that the sum mentioned was less
than one-half what it has cost to nurse
through infancy some religious journals
which are the source of large incomes to
their owners or churches now."

"The fact that our Methodist brethren
have recently suspended so many of their
Advocates has been widely published, but
the fact is not so well known that they
have a single weekly whose plant and
good-will were recently appraised by the
courts at \$600,000, and the value of their
entire periodical plant was put at \$2,500,-
000. The circulation of Methodist religious
journals is about 250,000 copies a
week, and that of all Presbyterian papers,
thirty-five in numbers, at the same fig-
ure. In our own denomination the joint
circulation of nineteen of these thirty-five
is over 250,000, and a limited and local
constituency. Five of our leading papers
have a joint circulation of from 100,000 to
120,000, more than the entire output of the
Congregational weekly press, which is
said to amount to about 75,000 copies, di-
vided among eighteen journals, two of the
eighteen having the bulk of the business."

"The future of our religious journals
does not therefore depend so much upon
their stars as upon themselves. Their
future will be what they make it. The
twentieth century will not be a century of
atheism or mere secularism. People have
faith in every line. Many papers now
still souls to save, and they are interest-
ed in those vital and fundamental themes
which are ignored by the political and lit-
erary journals. Religion is still a mighty
element in life, but it must be the real
thing, not some imitation of it. The old
solemn treatment is as much a thing of
the past as the bleeding and cupping to
which our fathers heroically submitted.
The religious weekly of the future must
be irenic or it is lost. It must breathe the
spirit of the Master and be instinct with
His life. It must not only admonish sin-
ners but comfort saints. It must empha-
size all the many virtues and the woman-
ly graces. It must make it sweet to live
and easy to die. Into the household it
will come enriched by all the resources of
art, itself a product of the highest me-
chanical skill and displaying genius and
faith in every line. Many papers now
living will die, in some of them the pro-
cess of dissolution can be no longer dis-
guised; but those will survive which are
the fittest to survive, and those are the
journals consecrated not to a catechism
of a past, but to a living Christ and a
glorious future."

When Rudyard Kipling was a lad he
went on a sea voyage with his father,
Lockwood Kipling. Soon after the ves-
sel got under way, Mr. Kipling went
below, leaving the boy on deck. Pres-
ently there was a commotion overhead,
and one of the ship's officers rushed
down and banged at Mr. Kipling's
door. "Mr. Kipling," he cried, "your
boy has crawled out on the yard-arm,
and if he lets go he'll drown!" "Yes,"
said Mr. Kipling, glad to know that
nothing serious was the matter; "but
he won't let go."

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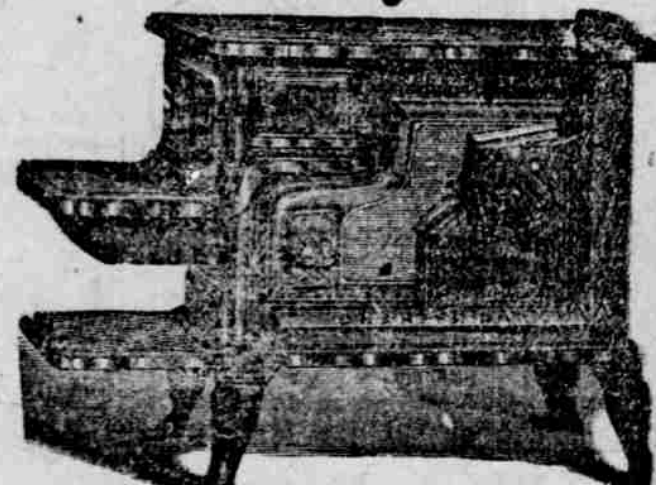
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